

THE  
AMERICAN  
SUNDAY SCHOOL MAGAZINE.

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ASPECT OF THE TIMES.

We have often thought, in contemplating the scenes by which we are surrounded, that it is a blessed privilege to have been born in the present age—an age so full of activity and enterprize; of generous enthusiasm in reference to the present, and of elevated anticipations for the future. And we are free to confess that our eye has frequently wandered back with perhaps undue, because somewhat irreverent commiseration, to those periods of the church, in which she stood out divested of all that now constitutes her glory. In which her tranquillity was rather stagnation, than repose; and her recession from the storm, and conflict of human life, was more the effect of timidity; or ignorance of her heavy responsibilities, and the high destiny for which, though silently, and slowly, she was yet certainly maturing; than that love of retirement and sacred contemplation to which it has been so generally attributed. If, then, Christianity has been at times a hermitess—it was only when she was led

by Superstition into the gloom of the consecrated grove; or, being driven by bloody Persecution from the habitations of men, and dogged to the dens and caverns of the wilderness; she was left to impart those strains to the empty breeze, or pour them in rustic melody upon the mountains, which now fill our temples and animate the crowded throng of life; which unite the worship of men and angels; and enable our joyful earth to echo back the chorus of the skies.

But this lovely hermitess has at length come forth from her seclusion. She is arrayed in beautiful garments—she is now a social being—she is heard giving instruction to the ignorant—she is seen bending over the couch of sickness, or moving like a minister of mercy amidst the habitations of the poor and wretched. We listen with delight to her angel voice, as it pleads before assembled senates the rights of humanity, and the interests of the world. We rejoice to behold her beauteous form as she directs the movements of that splendid

moral machinery which is now playing off its energies upon the mass of human misery and corruption. Oh, it is a goodly spectacle to contemplate society as it is moved beneath her power. To see how the gay and the attractive have learned to consecrate their accomplishments to the Lord. How the noble enthusiasm of the young, and the experienced caution of the aged; the influence of the great, and the matured wisdom of the learned, are united in one common tribute. Wealth comes forward and pours her liberal contribution into the sacred treasury; genius dedicates her intellectual affluence; those who can write appear from the press; those who can speak are heard in our popular assemblies; and they who can neither speak nor write; who have neither wealth nor influence nor learning to bestow, they—while the clear head, and the warm heart, and the vigorous hand, and the eloquent tongue, are more publicly engaged in this animating service—they, from the loneliness of their devotional retirements, have their own peculiar contribution to impart: such give their prayers; which shall never return unto them void, so long as there is a God of faithfulness seated upon his throne, to fulfil the highest hopes, and realize the holiest expectations, of spirits that are themselves immortal.

The present age has often and with much propriety, been styled "the Age of Revolutions." Within the last fifty years the nations have been astonished by changes more sudden and more stupendous than ever before were known. The kingdoms of this world have been shaken to their centre; and even that "se-

rene spiritual empire" that never shall pass away, has largely participated in the general agitation. At the commencement of that period, a motionless and stagnant ocean, would have been an appropriate emblem of the christian world. The same ocean moved by the breath of heaven; bearing on its bosom whole flotillas of men and merchandize, and ten thousand forms of animated industry, giving life to its world of waters; would aptly represent the state of Christendom at present. It is varied in its aspects, but uniform in its general design.

"Distinct as the billows, and yet one as the sea."

"The slumber of ages (it has been said) is over;" a new and more auspicious epoch has arrived. Sects that have long been disunited, are now harmoniously animated by one great and absorbing sentiment. Forgetting all in which they differ; remembering only that in which they can agree; and controlled by a sense of what they owe to their common christianity; they are seen to rally round the *blood-stained* banner of Mount Calvary wherever it is spread. Their only contest with each other is one of generous emulation—their only struggle is, who shall be foremost in the war. The armies of the Cross thus recruited, are on their march of victory. They shall go on conquering and to conquer, until their flag shall wave in every grove where Paganism erects an altar; and on every mountain top where Superstition hangs out her sable ensign.

While each individual christian has his own peculiar walk assigned him, and his own appropriate part to act amid these animating scenes; each

may be encouraged in his exertions by glad tidings from the rest. The brethren who are abroad will rejoice to hear what those who are at home are doing for the general cause; and those who are at home cannot fail to be enlivened by pleasing intelligence from abroad. Surely no subject can sooner awaken the christian's sympathy than the tale of missionary suffering; none is better calculated to arouse his holiest emulation than the story of missionary valour; and never does his bosom glow with a purer joy than when he hears how by missionary effort the kingdom of his Redeemer is extending. The angels in heaven are beautifully represented as bending from their high abodes to watch the progress of this glorious dispensation; and every new conquest which is gained by the church militant on earth, imparts, we have reason to believe, a thrill of joy to the church triumphant around the throne of God.

Thrice happy we, then, if these our humble editorial labours, while they are in an especial manner consecrated to that peculiar charity in which we have engaged, shall occasionally be the means of conveying such intelligence of what the Lord is doing for his people, as may animate all our brethren at their work. We deem it an honoured privilege to be permitted to cheer on their glorious career, even though we ourselves, should from want of strength or faithfulness, be found following far behind them. It is thus that those who witness the young christian soldier, as he is girding himself for the conflict, may wish him well in his exertions, although they do not feel called upon to follow his example. They

may at least speak to him the language of encouragement, while they secretly pray that the God of battles would guide him in all his wanderings; and that being made fearless of heart and firm of purpose, he may gather laurels that shall bloom with immortal verdure, after the hand that won them shall be mouldering in the dust.

We commenced this article with the design of introducing a discussion of the peculiar importance to our country, of that species of instruction which sunday schools are calculated to convey; and although we have been allured from our purpose by the inviting train of reflections which we have thus at large spread out before our readers, it is not without an intention of presenting the contemplated subject at a more convenient season.

For the American Sunday School Magazine.

#### REWARD TICKETS.

Mr. Editor,—I have been prevented by circumstances beyond my own control, from becoming a Sabbath School Teacher; but have always regarded the office, and all that relates to its exercise, with an interest that must plead my apology for the present communication.

Being an attentive reader of your magazine, I have observed that there exists a difference of opinion among the conductors of sunday schools, as to the propriety of continuing the present system of distributing reward books among the scholars. Whether the plan is, on the whole, the most suitable which can be adopted, must be determined by those wiser than myself; but the following facts may weigh something in the estimate of the comparative benefits of stimulating the pupils by the hope of reward.

\*While on a visit to a distant part of the country the last summer, I spent several weeks at a beautiful village in the state of M—. Upon the first sabbath after my arrival, I

accompanied two ladies to visit an interesting school, the charge of which had been chiefly sustained by themselves for several years; and I soon found exhibited, in the appearance of the scholars, the propriety of their behaviour, and the general correctness with which their tasks were recited, ample proof of the zeal and fidelity of their instructors. As the village contained very few of what is termed, in cities, the lower orders of society, the pupils generally belonged to families not only respectable in moral character, but also in comfortable circumstances in point of property: hence there was a neatness of dress, and disciplined character, which evinced that parental care and parental instruction had not been spared. The children had access, once a fortnight, to a large and well selected library; and this privilege was so well understood and so well appreciated, that the preceding Saturday, *sixty-eight* of the seventy scholars who composed the school, had applied for books. Thus to all external appearance, the structure and management of this school were well adapted to promote the ends of its institution. The teachers and pupils were regular in their attendance,—there was no collision of sentiment or jealousy of precedence among the instructors, and their whole aim was to train up these little ones for heaven, by winning their souls to Christ.

But as some paintings, while they are conformed in proportion, shade, and colouring, to the regular rules of art, want yet that life and vivid character without which they are little attractive, there was apparent in this school, otherwise so interesting, a deficiency of that excitement which evinces a proper appreciation of the advantages enjoyed, and a disposition to profit by them. Repeated opportunities of observing, confirmed me the more in this opinion. The scholars came, as to their day-schools, because their parents required it; the parents suffered their children to attend, in compliance with the persuasion of the teachers, and from a respect to their characters. In a few instances there were other and better motives, but the general fact was such as I have

related. Of the existence of these discouraging circumstances the teachers frequently complained, and freely expressed their apprehensions that neither parents nor children were deriving much benefit from the school as at present constituted. I thought so likewise, and feared that the exertions of the teachers would be lessened, as their prospects of usefulness became more feeble. This was not the first instance where I had reason to regret my ignorance of the proper management of a Sunday school. But it required little discernment to perceive, in the present case, that something should be devised by which the pupils might be stimulated to a deeper interest in their exercises; and their parents' hearts engaged through their offspring.

I had a general knowledge of the reward system, as pursued by the teachers in the part of the country where I resided. I knew that for certain kinds of merit, tickets were bestowed, and that these tickets were redeemed at stated times by books. Of the value placed upon them in exchange, as well as the rules by which they were distributed, I was entirely ignorant; but this was immaterial. I knew the principle, and that was sufficient. Upon acquainting the conductors of the school with my plan for exciting a greater spirit among their pupils, I found a ready acquiescence; and so far from the expense being objectionable, a lady privately offered to furnish the necessary amount herself. It was resolved that tickets and books should be immediately procured from one of the depositories of the American Sunday School Union established about thirty miles distant, and our experiment tried as soon as possible.

If you think well enough of my communication to give it a place in your columns, I will inform you of the success of our reward system, on a future occasion.

#### A LOOKER ON.

REMARKS.—We thank our friend "A Looker On" for the above communication, and should be glad to exhibit in our next number, the result of his interesting experiment. Although a ge-

neral principle can never be fairly deduced from an isolated case, yet each individual case, if correctly stated, may aid an intelligent investigation of the general principle.

We have often thought that if all who are contemplating the charitable operations of the day, were to consider them as judiciously as "A Looker On" appears to have done, their occasional contributions on the subject, when properly prepared to meet the public eye, in the pages of some periodical magazine, might be even more useful than their active exertions could possibly have been. This observation, however, does not apply exclusively to those who merely *contemplate* these peaceful and honourable labours; many who are diligently engaged in them, have both the leisure and the ability for such a task. Reflection is to active exertion what principle is to practice, or what the wheels of a watch are to its hands. The best way of getting our hearts deeply engaged in any noble enterprise is to think much about it; and there is nothing which can give intensity and precision to our thoughts like composition. While "reading makes the full man, and conversation the ready man," it is "writing," says Lord Bacon, which makes "the exact man." We are well aware, however, that many who make very good sunday school teachers are far from being qualified to become sunday school writers; and for such purposes as the one which we now designate, we should protest against all hasty and undigested productions, even from those who have the talent of writing in considerable perfection.

This is a department of sunday school benevolence which appears as

yet to have been almost entirely unoccupied. But we are convinced that before the system can be complete in any country, there must be at least one in every important school who is both willing and able to record the facts, and convey the instructions which its private history may afford, in a pleasing and perspicuous manner. Would it not be well if many of those who are in training for this noble charity, and who are conscious of possessing both the opportunity and the native talent for such a duty as that which I have been just describing, could be made a little more emulous of those literary attainments which are necessary to its efficient and agreeable performance? This query is intended to be introductory to the following very sensible observations from the London Sunday School Teachers' Magazine.

#### OBSERVATIONS.

"Many who are engaged in sunday schools are persons of talent, and this may appear evident in considering the thousands of teachers there are, even in the metropolis; and although teachers are generally composed of persons in the humble walks of life, yet it may be reasonably inferred, (and indeed I know by personal acquaintance,) that some of them are persons whose intellectual, as well as literary attainments, are at least of a respectable order; and I make no doubt there are many amply qualified to contribute to the fund of intellectual entertainment, useful information, and spiritual instruction, contained in those periodicals in circulation in the Christian world, and more particularly in reference to your valuable work, the Teachers' Magazine, the interests and welfare of which, ought, I think, to be identified with the cause of sunday schools. It is to be lamented that out of so many talented persons as there are, so few are found to contribute to the instruction and entertainment of their fellow

labourers in this respect; and I do not hesitate to assert, that those who possess qualifications and opportunities for engagements of this nature, and do not embrace the opportunities, and call their qualifications into active service, are wanting in a distinguishing characteristic of a teacher entering fully into the spirit of his work.

"Do good and communicate, is a scriptural maxim, and teachers should endeavour mutually to benefit and improve each other by every means in their power. And when it is considered that many who are engaged in sunday school instruction have no other library than that belonging to their school, and of which the Teacher's Magazine generally forms a part; and that by the sacrifice of a few moments, not only the minds of those who sit down to commit their ideas to paper, are edified and improved, but they are also instrumental in communicating the knowledge of which they are possessed to their less informed fellow labourers; it does appear to me that the time thus employed, so far from being thrown away, is pleasantly and profitably occupied.

"For my own part, however qualified or inclined I might be to engage in such pursuits, (and whatever inclinations I might have, qualifications I am fully aware I am not possessed of,) my worldly calling, and my sunday school engagements, and other circumstances, debar me from any opportunity of the sort; but many of my fellow labourers, I am fully aware, have both ability and opportunity, and on them I would in brotherly kindness impress this subject, and request them to remember, that abilities and opportunities, unemployed or misdirected, are like the talent hid in a napkin, useless and unimproved;—and that unto him that hath, and is diligent, shall be given; but unto him that hath not, shall be taken away even that which he seemeth to have."

CHRISTIAN ADVOCATE.

The following remarks are copied from the *Christian Advocate*, a month-

ly publication issued in this city by Mr. A. Finley, at \$2 50 per annum in advance. The work is edited by the Rev. ASHBEL GREEN, D. D. LL. D.

Among all the institutions for extending the blessings of the gospel which distinguish the age in which we live, none appears to us more important, or more to deserve public favour and patronage, than sunday schools. The beneficial influence they have already exerted in promoting knowledge and piety, has been wonderful; and it is likely to be far greater on the next generation than on the present. These schools appear to be admirably calculated for instructing and christianizing the mass of the population in heathen lands, as well as in those which are already blessed with the light of the gospel. We exceedingly rejoice to see the extension which they have obtained in our own country, and hope that they will continue to extend, till there shall not be a corner of the land in which they shall not be found. It is highly gratifying, likewise, to observe the improvements that have been made in the manner of conducting these schools. The Sabbath School Magazine is the great means of diffusing a knowledge of these improvements; and contributes much, as well by the instruction as the information it contains, to promote improvement. This work ought to be in the hands of all sabbath school teachers. Much energy has been given to the operations of this extended association, by the formation of the "AMERICAN SUNDAY SCHOOL UNION," which was instituted and located in Philadelphia, on the 24th of May, 1824.

[After inserting an extract from the last report, the editor proceeds:]

We feel constrained to say, that we see not how any professing christian in the United States can forbear to contribute, both of his property and his exertions, for the promotion and establishment of sunday schools.

HIGH-SCHOOL SOCIETY OF NEW YORK.

The following interesting extracts from the Second Annual Report of

this Society, will exhibit the present state of the schools which are under their charge.

"In the High-School for boys, during the last year, the system of monitorial instruction, and the course of studies detailed in the last annual report, with such improvements and modification as experience and observation have from time to time suggested, have been pursued with unabated zeal and success, under the care of the associate principals, Messrs. Griscom and Barnes. The number of pupils has been regularly kept up throughout the year, to nearly the full complement of the school. At the last inspection of the visiting committee, there were in the introductory department 255, in the junior 214, and in the senior 173. Total, 642."

"Order is well preserved throughout the school, and the habits of neatness, method and industry, here acquired, cannot fail to have a beneficial and lasting influence in after-life. The plan of referring the trial of offences to the decision of juries of boys, has been found to be a powerful preservative of honourable feeling. Instances of immoral or indecent conduct are extremely rare, and the government of the school has been conducted with little difficulty.

"The variety of knowledge which may be here successfully acquired, besides giving exercise and improvement to the mind, offers excellent opportunities for presenting to every youth, some subject or other more peculiarly fitted for his own powers, disposition, taste, or probable future pursuits; and thus may stimulate into activity, or prepare for future eminence, or, at least, usefulness, many a mind, which, if constantly confined to the same narrow round of study, would rest content with mediocrity, or sink into sluggish inactivity.

"There is, besides, another advantage to be derived, for those who are intended to pursue the usual collegiate course of studies. They may be enabled without wasting any part of the valuable season of youth, to delay their entrance into college until an age, when the fuller maturity of their

powers will better fit them for the study of the higher sciences, and the refinements of literature and classical learning."

"Gymnastic exercises have been introduced, under the superintendence of an experienced and careful teacher; and they have been attended with evident advantage to the spirits and health of the pupils."

#### GIRLS' SCHOOL.

"In their last report, the trustees announced their intention of soon opening a High-School for girls, in the building then erecting in Crosby street. This building was finished last spring, and is a substantial and commodious edifice of three lofty stories, each containing one large school-room with adjoining smaller rooms, for recitations of the classes, offices, &c. The elegant neatness, simplicity and convenience of the interior, must gratify every visiter, and the improved circular mode of seating the classes, adds as much to the appearance as to the real convenience of the school."

"The trustees having determined to take the immediate management of the pecuniary concerns of the female school into their own hands, engaged several female instructors, (at present seven in number) at liberal salaries, in all amounting to about \$4000 annually, and the school was opened in February last, each department being under the separate charge of a principal of distinguished reputation and experience, aided by assistants of acknowledged abilities."

"Most of the difficulties arising from the novelty of the undertaking, the difficulty of procuring competent and accomplished teachers, and the arrangement of so many young pupils at once, in the several classes, and selecting from them fit monitors, have now been overcome, and the trustees look forward with confidence, to the long and continual usefulness of an institution, of which they flatter themselves, the fruits will be seen in the cultivated minds of the future wives and mothers of our citizens.

"When it is considered, that upwards of a thousand youth of both sexes, are receiving the most important parts of their education in these

two schools, and that the prospects in life, and other advantages of most of them, are such, that the results of the good or bad principles, opinions, habits and feelings here contracted, must be most powerfully felt in this community, the trustees are fully sensible of the high importance of the charge committed to them. They are far from believing, that all is perfect in the discipline or instruction of either school. Experience will doubtless point out many errors, and suggest other improvements; still, the present state of both schools is such, as to afford to them, in common with every friend of education and morals, a subject of the most heartfelt congratulation."

#### MONROE SUNDAY SCHOOL UNION.

We have received and perused with interest, "the Second Report of the Monroe Sunday School Union; read at their annual meeting, held in the village of Rochester, (N. Y.) Wednesday, October 4, 1826." The anniversary was celebrated in the Presbyterian Church, Court Square, Rochester, where a thronged assembly, composed in part, of 700 sunday scholars, and one hundred teachers, from the Baptist, Methodist, and Presbyterian churches, had convened to enjoy the solemnities of the occasion. We are pleased to see also, that the Court of Common Pleas, the Grand Jury, and other public functionaries, being invited to attend, gave the encouragement of their presence to the exercises of the day. Such a public testimony of approbation and respect, from such a source, while it must have been peculiarly enlivening to those who are engaged in these peaceful and humble, though interesting occupations, is in perfect accordance with that impression of the importance of popular intelligence and virtue to political stability, which

appears to pervade this enlightened section of our union.

The sunday schools in the county of Monroe, have been enlarged during the past year, by the animating increase of 1,443 pupils; making the whole number 3,030. Nearly all of these have access to suitable libraries.

"To establish sunday schools (says the report,) in every school district in our county would be but a small part of the work which the managers of this union conceive ought to be done. The instruction of the schools in the best manner, the establishment and regulation of libraries, the procuring of competent and faithful teachers are matters of prime importance in order to the prosperity of these institutions. We hope that many young persons of both sexes will be found who will not only volunteer their services as teachers, but labour to qualify themselves for this good work, by devoting some of their leisure hours to the study of books which have been written for the direction of teachers in their duty.

"A depository of sunday school books, the managers have established in the village of Rochester, from which most of the schools in the county have procured their libraries at reduced prices. The sum necessary to establish a depository of that extent which the circumstances of our county require, has not been obtained. The union at the last meeting, resolved to increase the funds to 200 dollars, for the purpose of keeping the depository supplied with books to be sold at cost. Some subscriptions were obtained soon after that resolution was passed. All our funds have been expended for books and yet we are not able to keep an assortment on hand to supply the demand. Consequently much inconvenience is experienced by the schools, which can only be avoided by having more funds.

"Upon review of what has been done the past season towards carrying the designs of this institution into operation, we have reason to praise God

that his blessing has attended our endeavours, whereby the number of scholars has been nearly doubled, libraries established in almost every school, and the cause generally gaining friends in every place. May the blessing of God attend us till every child in this county shall enjoy the privileges of a sabbath school of the highest character.

For the American Sunday School Magazine.

EXPERIENCE IS THE BEST TEACHER;

or,

*A Simple Narrative of Facts.*

Zelotus and Prudens were fellow-teachers in the same sabbath school. They had been companions in the gay world, and vainly had sought happiness amid the circles of dissipation; but now by a series of providences, they were associated as "teachers of babes," in the honourable cause of sabbath schools. Zelotus was the son of an eminent merchant. The father was a man of integrity and piety, but somewhat too indulgent to his children. Accordingly Zelotus, unrestrained by the hand of parental authority, and possessing an ardent temperament, and an aspiring mind, plunged into many of those fashionable excesses, which an ample purse, and a circle of dashing acquaintances are so apt to prompt.

In these, however, he eluded the eye of his pious father, who, flattered by the general popularity of his son, (like too many parents,) thought Zelotus must be generally good, because he was so generally admired. Amongst the associates of Zelotus, none were more highly esteemed than Prudens. Although opposite in character, each found in the other, that which he lacked in himself; the impetuosity of Zelotus was a pleasing excitement to Prudens; and the philosophical composure of Prudens was a solid satisfaction to Zelotus. They were in theory warm admirers of the popular religious institutions of the day. Zelotus, because they were noble; Prudens, because they were useful. At this time sabbath schools were rising into high and prominent

notice, their merits and probable effects were the topics of general discussion, and our youths with all their wonted ardour, embraced the scheme. Not indeed that they cared about the moral or religious influence diffused, but they contended that by these institutions the mass of the people are enlightened, and consequently civil liberty established upon the best of all foundations, the approbation of the people. But to shorten the story, our readers must not be surprised if we conclude this paragraph in the same words with which it commenced, that "Zelotus and Prudens were fellow teachers in the same sabbath school."

A career thus adopted in all the ardour of enthusiastic theory, was under the blessing of heaven made subordinate to the most happy results. In a word, serious considerations were induced, terminating in deep, clear, and heart-searching convictions of sin; and these gay youths became the subjects of divine grace.

The outward complexion of piety in an individual, always bears some analogy to the natural tone of the character. This was evident in the case of Zelotus. He had loved worldly pleasure with keen intensity, and now that the hand of sovereign grace had turned the tide of his thoughts and feelings, the whole energy of his nature rushed in strong affection to his God. The zeal of this young convert knew no bounds. He abandoned his former fashionable associates at one decisive effort. He reduced his dress to the plainest model. He sold off his walking sticks, gold seals and rings, and with the proceeds purchased reward books for the sabbath school boys in his class, or tracts for general circulation. He was prominently active in the famous revival amongst the children in the school to which he was attached; in exhortation and prayer he was a son of thunder, and had a peculiar gift in fixing the attention, and exciting the feelings of his youthful charge. Nor did he confine his labours to the school, his zeal carried him to the houses of the parents, where he prayed and expostulated with whole families. In short, he was "instant in season and out of

season;" and we have never seen the sabbath school teacher who accomplished so much good in so short a period. But "the race is not to the swift."

At this critical season, a lady with her daughter, came on a visit to the house of his father. The young lady was in the bloom of nineteen; handsome in person, polished in manners, of a cultivated mind, and to say the most, a professor of religion. We say the most, for this young lady was one of the fashionable religionists of the day, who can serve God and mammon, and steer an easy course between the cross and the world. Scarcely had this lady spent a week in the city, before Prudens thought he discovered in his friend Zelotus some signs of a spiritual relapse; his prayers were languid, his exhortations short and feeble, his attendance at school somewhat irregular, and frequently late. Besides there were some ominous indications in the outward man. His hair was dressed *a la mode*; he had purchased a handsome walking stick, a bunch of gold seals, and a new suit in the last cut of the fashion. Prudens now thought it his duty as a faithful friend, to express his apprehensions to Zelotus. The latter received his friendly warning with warm affection, but assured Prudens with the greatest frankness, that his fears were totally unfounded; it was true indeed, some little change had occurred in his views on these subjects, but that as to personal religion, he never enjoyed better seasons in private devotion than at the present. Prudens inquired with a smile, whether his change of view had not been wrought out under the ministration of the young lady? Zelotus replied, that his mind had been enlightened and liberalized by conversing with that excellent young lady. "That she had convinced him religion did not consist in plainness of dress; and he found by happy experience, that he could love God in a fashionable as well as in a plain coat; in a word, he clearly saw he had been in a dangerous extreme, and had let down the dignity of his character by associating so much with sabbath school lads." Prudens saw with re-

gret and apprehension the source of all this sophistry, but knowing that in these cases reasoning is only like attempting to stay the rolling tide, he was silent for the present. However, as Zelotus subsequently became evidently more careless and trifling in his duties, Prudens told him plainly, that unless there were a change, he would make spiritual shipwreck. Zelotus told him it was all a mistake, for he knew his own heart best.

The event realized all the apprehensions of Prudens. Zelotus became more indifferent to the ordinances of religion, and finally, in a moment of irritation, occasioned by the affectionate remonstrance of his faithful pastor, he left the church and communion of the people of God.

During these events, his attentions to the young lady were incessant. At length she returned home. About this time, the merchants of the city sustained heavy losses at sea, and a rumour prevailed, that the house of —, was in considerable embarrassments. Zelotus' father was a partner in the firm. Somehow this rumour reached the ears of our young lady, and she having no ambition to prop a falling house, forbid a farther correspondence with Zelotus.

The terms of intimacy between Prudens and Zelotus, had been suspended for some months. But Prudens remarked in his old friend a deep and gloomy dejection, accompanied at times by a desperation of manner. In a short time he lays aside his walking stick, dismisses his seals, changes his dress, and exhibits the outward and visible signs of penitence. Prudens, delighted beyond expression, runs to him with outstretched arms, and hails him as the prodigal returned. Zelotus bursts into a flood of tears, confesses that he has been supremely wretched—joyfully returns to the old school—says he has learnt a lesson which he shall never forget, and the last end is better than the beginning.

Sabbath school teachers! read, mark, learn, and inwardly digest. Remember, profession is not principle; and all is not gold that glitters.

*A Friend to Sabbath Schools.*

## PITTSBURG.

We congratulate our brethren of the West on the formation of a Sunday school union at Pittsburg. A location which enjoys advantages more commanding could not perhaps have been selected. Christians who in the providence of God have been called upon to occupy such stations, have peculiar responsibilities devolved upon them. May those who are engaged in this good work at Pittsburg, prove in their united efforts, a blessing, not only to the city in which they dwell, but also to the interesting region by which it is surrounded. The following extract from their address, is alive with the spirit of christian enterprize.

"No system ever organized by man, has proved so beneficial, spread with such rapidity, and proffers all future generations with knowledge so valuable. This embraces all colours, classes and conditions of children. Who that is a lover of order, science, morals, and the glorious principles of the doctrine of Christ, can oppose this system? Reasoning from analogy and testimonials in favour of Sunday schools; we firmly believe, that these are among the means destined by God to bring all nations to call upon his name, and to worship him in the beauty of holiness. There are now in different parts of the world, more than one million and eighty thousand sabbath school pupils. This host of little children is daily augmenting. Who can wish to stand on neutral ground, and gaze upon tribes uniting; states blending talents, wealth, and honour; nations congregating; and a world rising and moving to present its numerous offspring before the fountains of science, the revelation of heaven; and to plead for their redemption, through the immense value of the blood of Jesus. The clouds of ignorance and superstition, are passing away; party spirit begins to cower and withdraw from the associations of the sons

of light; and their voices accord in saying, 'Come, go with us, and we will do you good.'"

For the American Sunday School Magazine.

## THE FORSAKEN SUNDAY SCHOOL.

Some years since, a Sunday school which had been established about 90 miles from London, was gradually neglected by its teachers, until it became totally dissolved; and its little pupils were thrown back again on the casual instruction of their parents and guardians.

It happened, however, through the good providence of the *Lord of sabbath schools*, that one Sunday in the summer of 1824, an individual who had formerly been employed as one of the teachers, passed some boys playing at marbles by the road side. Addressing one of them, he asked, "if they did not know better than to waste the holy day in that manner?" The lad replied firmly, yet with much simplicity, "No."

The next question was, "Can you read?" "No," said the boy, "we have no one to teach us;" and after a moment's hesitation, added very emphatically, "there *was* a Sunday school here, but it is dropped now."

This bitter reproach from a *forsaken* Sunday scholar, carelessly thrown out in palliation of his misconduct, was destined to become the means of recalling to their duty, those who had so wantonly and cruelly deserted it before. In the next autumn the school was re-established, and reported the ensuing May a list of 20 teachers and 120 scholars. Few schools promised more usefulness, for in few were there more satisfactory proofs of zeal and fidelity in the instructors, and of attention in the pupils.

The "London Sunday School Union," from one of whose annual reports we have selected the foregoing narrative, wisely places it among its most prominent facts to impress upon the hearts of teachers, the danger of neglecting the duties which they have once solemnly assumed, and to which they stand pledged to be faithful until their work is done. We would leave the interesting story, as it is left in the report, to its own simple and proper effect. Should it, by

chance, meet the eye of some teacher who had lightly relinquished his important office, the incidents may remind him more forcibly than the most laboured argumentation, that the character and destinies of his *forsoaken sunday scholars*, may be more closely interwoven with his own future welfare, than he has heretofore been willing to believe.

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For the American Sunday School Magazine.

#### THE BAD CLASS.

*Mr. Editor*,—I recently observed in a foreign publication the following account of a measure, which appeared to me somewhat novel in the management of sunday schools.

"In one of the schools attached to the Wesleyan Methodist Union, in the Island of Thanet,\* the superintendent organized a class, composed of refractory children, which he named the **BAD CLASS**. This plan was attended with good effects, for in a short time only two boys remained in it. Several were reclaimed and restored to their former classes, and became among the most orderly in the school."

It would be gratifying to learn, if a similar experiment has ever been attempted in this country; and if so, with what success? From some of the numerous readers of your Magazine, I would solicit an answer to this inquiry, as I am persuaded any information on the subject will be generally interesting, as well as particularly acceptable to a **TYRO**.

Extract of a letter to the Recording Secretary, dated

*Vernon Centre, Oneida Co.  
New York, Jan. 1827.*

"It is impossible to tell you what has been done in this place by the conquering grace of our God. Two hundred and thirty converts since the revival commenced; *seventy* sunday scholars and thirty teachers are among the number. One hundred and thirty have united with the church; all the teachers but one, and most of the scholars. The revival is still pro-

\* A small island in the south east part of England.

gressing, and numbers are deeply impressed on account of their sins. Several christians from other places have brought their impenitent friends into this place, and they have all been converted. One young lady was brought here by her pious cousin from Connecticut, who was in a week's time sitting at the feet of Jesus.

"I hope we feel in some little measure humble, but I fear not half enough, no, not a thousandth part; the dust becomes us. Dear brother, I do believe that christians pray here, and that it is in answer to their prayers, for Christ's sake, the Lord continues to pour out his Spirit. Time fails me, or I could write much more on this subject; I could tell you of the Lord's mercy to this people, that would make your heart rejoice. Now, dear brother, can you not have a revival in your school and congregation? It will not do to smooth the way of sinners down to hell. Look to the judgment seat of the great day, and then look to your skirts and see if there be no blood of the damned there. Believe what God has said in his word."

Reader, has providence committed to thee the care of immortal souls? Art thou called to the work of instruction? Art thou a minister of the sanctuary? or in the capacity of a sunday school teacher, art thou endeavouring to lead the blind, and enlighten those who are in darkness? Then let the concluding admonition of this extract reach thy heart—"look to your skirts and see if there be no blood of the damned there!" Surely great are your responsibilities; but be of good cheer; if faithful unto the end, great your reward shall be.

Extract of a letter to the Corresponding Secretary, dated

*Milford, Sept. 10, 1826.*

"Dear Sir,—With pleasure I acknowledge the receipt of your letter of July 1st, announcing our union with a society, that I have anxiously

laboured to perpetuate, and having like Jacob of old, obtained help of God, at length have received the blessing. In answer to your request, respecting the sabbath school concert, I would remark, that it has not been fully attended to, in consequence of an arrangement of our prayer meeting, which is held every evening.

"About the last sabbath in July an awakening appearance was exhibited in our sabbath school, and brought to light some of the bread that we had cast upon the waters. A youth of sixteen or seventeen, and a young woman who joined our society recently, obtained their first conviction of sin in our sabbath school.

"Nov. 18.—An apology is due for not sending what I had written above, but by the delay I have the pleasure to add another pleasing fact. I had long thought of my sister-in-law, who has been engaged as a sabbath school teacher, without piety. While I was writing to you I called her to me, and told her I wanted to know, what I should say to the Sunday School Union, about religion among the teachers? At this question she burst into a flood of tears, under a sense of her situation as a sinner. In a few days her sorrow was turned into joy, and with a goodly number of other youth, she praises God for redeeming grace and pardoning love."

#### PHILADELPHIA.

We are persuaded that our readers will be interested by the following extracts from the late report of the Galilean Society; an association connected with the Second Presbyterian Church in this city.

"The Sunday School Association in connexion with this church, was formed on the 15th of September, 1815, and takes precedence, in order of time, of the numerous societies which have been originated in this city with kindred designs, and for the attainment of the same common objects. The era which has intervened between that period and the present, is ever to be remembered in the history of American sabbath

schools; and while those who have laboured and those who have prayed for their success, have little cause to boast of their own agency in producing the mighty results which a higher power has accomplished, they may yet be permitted to *rejoice*—they are *required* to be *grateful*. Our part has indeed been an humble one, but there is still abundant reason why *we too* should on this occasion raise a public monument of praise to him who has sustained our exertions, and cheered us with the pleasing tokens of his favour.

"It will not be expected that the present report can present more than a *very* summary view of what we have attempted, and of what we have been enabled to accomplish. The facts we present are *selections* only—more than this our limited time would not allow.

"The society has under its care four schools, containing at present 50 teachers, and between five and six hundred scholars.

"School No. 1, held in the session house in Cherry street, enrolls the names of 180 children, taught by fifteen teachers. From a retrospect of this school since its commencement, we find that of those who engaged in the work, *many* have been brought from darkness to the light of the gospel, and united themselves to the church of Christ; the school to them was the place of their spiritual birth, and has proved a nursery for the church of our God. Seven of the number have gone forth to preach the unsearchable riches of a Saviour, and three more of the active members are now preparing for the sacred office of the ministry. How many of the earlier scholars have become followers of the Redeemer, we cannot say. Twelve have entered as teachers, and are generally active and useful."

#### ANECDOTES.

"Some months ago, as the superintendent was passing along Arch street, he met with a young man who had been a pupil in the school, and when there, was one of the worst boys belonging to the school. He stopped and put out his hand, and

said, 'how do you do, Mr. —? I am glad to see you.' 'Is this George —?' said the superintendent. 'Yes, Sir,' was the reply. 'Well, George, many years have passed since you attended the Sunday school; have you ever thought of the instruction you received there?' (The tears began to show themselves in his eyes.) 'Yes, Sir, I have frequently thought of it, and hope I shall never forget it, and the good advice I received when I left the school: pardon me for the trouble I gave you by my bad conduct.' This young man, we understand, has since been directing a Sunday school."

"A little boy, six years old, belonging to this school, hearing one Sabbath from his instructor, that parents should pray for their children, went home and began to request his mother to pray for him. The mother had never prayed for herself, and of course paid no attention to him; the next day he spoke to her again, but she did not comply. Shortly after he was taken sick, and then again urged upon her the duty, when she made the attempt. She has since united herself to the church."

#### SCHOOL NO. 2.

"The School No. 2, for girls, situated in the rear of the church, contains 78 children and 13 teachers, and was commenced in September 1815.

"The instances of conversion which have resulted through the instrumentality of the teachers of this school are numerous, and afford encouragement to persevere in a work which has been so greatly blessed."\*

"It may be worthy of remark, that a girl belonging to this school, has attended regularly as a scholar from its commencement to the present time, a period of 11 years."

#### TEACHERS' VISITS.

In the account of School No. 3, of this association, established in 1819, and now consisting of 200 pupils, under the care of 17 teachers and a su-

\* An account of some of these we hope to record in a future number of this Magazine.

perintendent; the following facts are stated:

"Although our labours have not been crowned with all that success which we could have wished, still God has not left his word to return to him void. In one instance we have been permitted to see the beneficial results of our efforts in training up immortal souls for the blessedness of an eternal Sabbath beyond the skies. The instance alluded to was that of a little girl who united herself to the school not long after its commencement; she came from a family where she heard and saw but little that was calculated to impress her mind, with either the sanctity of the Sabbath, the worth of her soul, or the preciousness of Christ. While attending upon the instructions of the school, it pleased God to visit her with a severe and tedious illness. During which time she was regularly visited by the superintendent of the school and the teachers; her mind became anxious, and was evidently much concerned about her future prospects, it pleased God to raise her from this bed of affliction, to sanctify her afflictions, and to give her the witnessing of his Spirit; she has since connected herself with the church, and become an active Sunday school teacher.

"In our visits to the parents of our youthful charge, we are much gratified in finding an increasing interest manifested on their part, to the duties of the school, a willingness to co-operate—and even to forego worldly considerations, that they may promote the spiritual welfare of their children.

#### ATTACHMENT TO THE SCHOOL.

"A little boy who attends regularly with us, remarked to his mother, 'I wish Sunday school could be every day, for I had rather go there than at the week day school.' A girl whose anxiety to attend the school is such as to bring her out at all seasons, not long since was told by her mother when it was raining, that it would be improper for her to go, and in order to deter her said, you will spoil your bonnet. The child plead to be permitted to come without a bonnet, and actually came with-

out it, though her residence is nearly a mile from the school. These circumstances, however trivial they might appear to the mind of an uninterested individual—to us, are encouraging, and serve oftentimes to cheer our spirits amid the gloom and many discouragements which cross the teacher's path.

#### SCHOOL NO. 4.

School No. 4, for coloured persons, taught in the session house in Cherry street, was commenced January 7th, 1819, by one male and four female teachers, and with five scholars. Six female and one male teachers were soon added to the list, and the number of scholars increased to eighty. It has since varied from 80 to 150. Two of these female teachers have continued in the school, until the present time, a period of about six years and a half; a laudable instance of perseverance, and a proof that the work was undertaken from right motives, and that it has been considered a privilege rather than a burden. Others of these teachers have been transferred, by Divine Providence, to different spheres of duty in the same cause. In this school the power of the Lord has been displayed, in subduing sin, and leading souls to the Redeemer. Five of the teachers have had their hearts touched by the grace of God, and brought to bow with submission to the sceptre of Jesus, and have made a public profession of religion, by uniting themselves with the church of Christ—two of them acknowledging the school as one of the instruments in the hands of God, which led to their conversion. They are now preparing for the gospel ministry. Three of the scholars have become pious, and joined the church."

#### CONCLUSION.

"With the brief sketch we have given, we close the history of our labours, but we would humbly trust, that of the 3000 scholars on whom we have bestowed our exertions, many more have been savingly benefited than we can ever know in the present world. Our light has been small, but we would fain hope it has burned with a steady flame, and our

candlestick is not yet removed. Each returning sabbath still assembles around us the objects of our care. We are still encouraged to press onward with a determined purpose, and to marshal ourselves with the friends of a system which diffuses happiness through society, raises the standard of public morals, and which, above all, has been so greatly instrumental in training up candidates for a blessed immortality."

#### BALTIMORE.

The Corresponding Secretary of the Baltimore Female Union, writes to an officer of this institution as follows:

BALTIMORE, Jan. 2, 1827.

Sir,—As an auxiliary to the American Sunday School Union, the Board of Managers of the Baltimore Female Union Society have directed me to forward a copy of their Annual Report, attached to which you will find a list of the schools under the direction of the Female Union, regularly arranged, which was neglected to be sent with the report, at the time it was handed in for publication.

The monthly concert of prayer is well attended, and we think, since the visit of your agent, the Rev. Mr. Malcolm, to Baltimore, it has excited much greater interest than before. We humbly trust it may be lasting, and that on each succeeding month a numerous assemblage may be found convened for the purpose of imploring, as with one heart and one voice, the blessing of that God who while he promises to bless, declares also that he will be inquired of to do it.

#### LIST OF SCHOOLS.

No.	Schools.	Scholars.	Sup.	T'chrs.
1.	St. John's Church,	50	1	6
2.	First Presbyterian do.	64	2	15
3.	Associate Reformed do.	70	2	11
4.	Second Presbyterian do.	48	2	7
5.	Powhattan Factory do.	39	1	13
6.	Coloured Adult do.	160	1	
7.	Pennsylvania Avenue do.	15	2	
8.	Grace Ch. (Federal Hill)	30	1	2
9.	White Adult do.	12	1	2
10.	Crooks' Factory do.	40	1	

REMARKS.—We have read the report with which the above schedule was accompanied, with interest, and should

gladly afford our readers an opportunity of enjoying a portion of the same pleasure, if our limits would permit. There is one paragraph, however, which we cannot deny ourselves the pleasure of republishing. We readily confess that such testimonials as that which it contains, do cheer us in our labours; and if the evidence of those who have received encouragement and instruction from the pages of this magazine should in any degree extend its circulation, we hope that increased improvement on our part will be the result of increasing patronage on theirs.

In becoming auxiliary to the *American Sunday School Union*, they trust that *much good* will result; in proving it to be a source whence much useful knowledge and instruction will be gained; and an incentive to increased diligence—more especially, by the perusal of its *useful publication*, the '*American Sunday School Magazine*;' in the pages of *which*, the hopeless and disheartened teacher will oftentimes find *much* to incite him to more *active exertion*, and more *abounding hope*; and above all, he may there be led to trace his defect to its *true cause*, a *want of faithfulness on his part*, in bearing his little charge in the arms of *faith and love*, to a *mercy seat*. We would earnestly recommend the *American Sunday School Magazine* to every school whose resources are such as will possibly admit of their receiving it.

#### BIBLE CLASSES.

An address from so respectable a body of men as that from which the following emanates, is certainly well calculated to conciliate the favourable prepossessions of the public towards any undertaking which it may be intended to recommend. The class of society which this circular is designed to benefit, deserves much

more attention than it has hitherto received.

#### CIRCULAR.

The importance of biblical instruction is manifest to all who receive the scriptures as the word of God. To our youth this means of grace is daily becoming more necessary from the character of the age in which we live. Revivals of religion prevail extensively among young people. These, in most cases, are removed beyond the reach of sabbath school instruction and alike unprovided for in domestic catechising, from the want of piety in their parents. Hence—for any thing that yet appears—this interesting portion of community must remain without appropriate religious instruction, or it must be provided for under the special direction of the pastors of our churches.

Impressed with these sentiments, the convention of ministers in this state, at their meeting in September, 1825, did not hesitate to give their cordial approbation to the plan of instruction usually pursued in what are called *Bible Classes*; and for the purpose of encouragement and united effort, they resolved themselves into an association called *The Society for promoting Biblical Knowledge in the state of Vermont*. Their first anniversary was held at Castleton, during the session of the convention of the present year, when it appeared that already Bible classes had been established in several of our congregations, and with decided benefits. A board of managers was chosen: the next anniversary was appointed to be held at Montpelier, during the session of the next convention in September, 1827—and for the purpose of inducing all our congregations to establish these classes, the board were authorized to hold meetings and take such measures as, in their view, might promote this desirable object.

We invite you therefore, brethren, unless a Bible class has already been formed in your congregation, to have this subject, as soon as may be, brought before the people. Let its importance be urged upon their most serious consideration: let the youth be induced to request the formation

of a Bible class among them, and let the pastor signify his willingness to undertake this labour so soon as a sufficient number shall express their determination to attend upon the meetings.

The particular form of organization, as well as the course of instruction to be pursued, the board would leave, in a great measure, to the discretion of the pastor. They think, however, that in general, some instrument should be drawn, expressing the determination of the pupils regularly to attend upon the meetings of the class: this should be signed by them, and the roll occasionally be called to observe who of them are present.

The subject of instruction is, of course, the *Bible*: and the object should be to make all the pupils, as fast as may be, acquainted with its principal doctrines, precepts, facts, and examples—the geography of places mentioned—the import of its most important words and phrases—its figures and allusions to local customs, and to impress the whole as much as possible, in lessons of practical instruction.

The teacher will consult his own judgment as to the mode of preparing for these recitations. Should he choose to use the help of others, *Wilbur's self-interpreting Bible*, *Emmerson's Evangelical Catechism*, and *McDowell's Questions*, may be safely recommended. But most teachers, it is believed, have found it the better way, having previously studied the portion to be recited, to rely upon divine assistance in the use of their own resources. The lessons should always be given to the class at least one week previous to the time of reciting it. Let all the meetings be rendered pleasant and cheerful, and if possible, entertaining: but in all cases they should be commenced and closed with solemn prayer.

It has been found of decided advantage in giving interest and permanency to these schools, to establish a *Bible Class Library*.

And now we earnestly request you brethren, to make an attempt at forming such a class. Difficulties may, for a time, attend your efforts; but

with perseverance, these will gradually be overcome, and we feel confident that you will find, in even a moderate degree of success, an adequate reward for all your exertions.

Should a Bible class be formed in your congregation, it is highly important that it be reported at the next convention. Please, therefore, to forward a report to the secretary of the board, or to Samuel Hickok, Esq. of Burlington, previously to the 1st day of September, 1827.

On the part of the board of managers.

REUBEN SMITH, *Secretary*.

*Burlington, Dec. 25, 1826.*

#### VERMONT.

We promised some weeks since, to notice again the report of the Vermont Sabbath School Union. That society had, at the date of the report, only 22 auxiliaries. Believing, as we do, that a connexion with it would be of very great advantage to every sabbath school in the state, we invite the attention of our correspondents to the subject. It ought to be fully discussed; the plan of organization proposed by the union should be explained, and all its happy influences pointed out. The hearts of christians might, we should think, by this means be warmly enlisted in its favour, and the benefits of the system extended to every town and village, in the state. Where a well organized school already exists, it has been thought by some, that little or no advantage would result from a connexion with the union. But this is an error. Schools that have connected themselves with a state society, not with any expectation of benefit to themselves, but merely to encourage the system, have found to their surprise, a new impulse and greater efficiency given by the means, to their own exertions. The connexion is the means of making the members of the auxiliary more extensively and intimately acquainted with the nature and the benefits of the system in all parts of the world; their hearts become more deeply interested in its success; and the superintendents and teachers,

finding themselves connected with a more extensive system, where their influence may be felt by hundreds of schools, and thousands of children, receive a new impulse, and devote themselves with new zeal to the discharge of their duties.

It is not too early in the season to bring the subject forward. Before the usual season of commencing summer schools, societies should be organised and libraries obtained; every necessary preparation should be made for placing the schools on a good and permanent foundation. This cannot be done in a day, and if deferred till May or June, it will probably not be done at all.—*Vt. Chro.*

#### ENGLAND.

The following encouraging particulars were taken from the fourteenth report of the Sheffield Sunday School Union—which contains 45 schools, 1,902 teachers, and 9,039 scholars.

#### SCHOLAR TURNED TEACHER.

One teacher, who was formerly a scholar, reported of herself, in the following words, in December last: "I owe my present, and I hope my eternal happiness, under God, the giver of all good and perfect gifts, to the Red Hill Sunday School. I entered it giddy, wicked, and unthinking, without God, and without hope, scarcely knowing that I had an immortal soul, and caring less as respected its eternal welfare. I had not long been a scholar in Red Hill Sunday School, before the Spirit of God began to work upon my heart. I saw my lost state by nature and by practice: the instructions of the school showed the way of salvation; its exercises and devotions assisted me in striving to enter into heaven at the strait gate. It was there that I saw and heard God's way of saving sinners. I began to seek for mercy, and, praised be God, I found redemption in the blood of Christ, even the forgiveness of all my sins. I feel it, therefore, my duty to exert the talent which God has given me, as a Sunday school teacher, knowing that

God can use a ram's horn to the throwing down a fenced city."

#### CAROLINE EATON.

"Caroline Eaton, a girl who belonged to the school, died lately, after an illness of three weeks. She was repeatedly visited by her teacher; and, though at first she did not enjoy a clear evidence of her acceptance with God, her affliction led her to reflect on the instruction which she had received in the school. She looked to Christ as the sinner's only plea; and, by the exercise of faith, obtained peace with God and the remission of her sins,—living and dying a witness of the power of God to save from the fear of death." At the commencement of her indisposition, she was desirous of recovery; but being made happy, she desired to be with Christ, which is far better, and attributed the blessing she enjoyed, under God, to the instruction she received in the school concerning the way of salvation. When asked, if she had any fear of death, she answered, "no;" and to the question, "why not?" replied, "because I believe in Jesus."—*Report from Red Hill Schools.*

#### QUESTION ANSWERED.

A teacher, on one occasion, incidentally undertook to ask of six children, in succession, chiefly selected from one of the inferior classes, the following simple question:—"Why do you come to the Sunday school?" The first boy replied, that he came to learn to read, to make him a good boy. The second, that he might learn God's will in the Holy Bible. The third, that he might know God, and Jesus Christ, and how to do all his duty both to God and man. The fourth, that he might *get to know* how to love and serve God. The fifth, that he might know he was a sinner, and how he was to be saved from his sins. And the sixth, that he might learn how to keep out of hell, and find the way to heaven. These answers were given to the questions, exactly in the promiscuous and successive manner in which they are related.—*Nether Chapel Schools.*

## CONVINCED OF SIN.

As a class of boys were reading the third chapter of St John's Gospel, a boy about twelve years of age having to read the fourteenth verse, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," when he came to the words, "Son of Man," he stopped. His teacher desired him to go on. The boy looked earnestly at him, and, in considerable agitation, said he could not. "And why cannot you?" "Because Jesus Christ was lifted up upon the cross for my sin." "This verse speaks of Jesus Christ then?" "Yes; Jesus Christ was the Son of Man, and the Son of God." "You feel that you are a sinner then?" "Yes;" said he, weeping, "but I hope Christ will pardon me." "Do you pray to him for pardon?" "I do, every morning and evening." "And who told you that you were a sinner?" "A few sabbaths back, David — would not read, because you had reproved him for being careless. You then told us all, that we were the worst class in the school—that we were great sinners—that you never saw any of us at the chapel on Sunday evening, though you had often told us we ought to go. I went to chapel that Sunday night, and the preacher said he was afraid that there were some there, who, if they were summoned at that time to the bar of the Great Judge, would not be prepared to meet him: and if not prepared they must go to hell. I thought I was not prepared, and when I went home, I kneeled down by my bed-side, and prayed for mercy, and a preparation for death." This boy, and a few others, of whose piety we have satisfactory evidence, have lately been admitted into church-fellowship with us. We have also a few girls who meet with a pious female friend once a week for religious instruction, and are evidently advancing in the knowledge of Christ.—*Allen Street School.*

## PRAYER-TEACHER.

"A little girl," says one of our teachers, "upon her entrance into our school, was put into my class; I asked her if she ever prayed?" she

said, she did. "Who taught you to pray?" "My sister taught me." "Who is your sister?" "She is a scholar in that class," pointing to where she sat. Upon further inquiry I learnt, that not only she, but also two more of her sisters had been taught to pray by the same means. This *prayer-teacher*, in God's hands, was a little girl about ten years old.—*Park School.*

## A YOUNG INSTRUCTOR.

We are not prepared to say how far the influence of sabbath school teaching may extend, as our limits of information are so confined, but we know several instances, this year, of children becoming teachers to their parents and ungodly neighbours; nay, this day has brought to light a circumstance of two scholars taking their bibles secretly to read to several old people, who cannot read themselves; and these little ones have been made the honoured instruments of teaching their aged neighbours the way to heaven. Recently, a teacher brought forward a girl, nine years of age, as an example of rapid progress in reading. She had only been a scholar seven weeks, till then not knowing the alphabet, and now reading the Testament with comparative ease. We inquired of the child if she went to a day school; she answered, "No." "And do not your parents teach you to read?" "No; they cannot read themselves." "Then, who has taught you to read?" She answered, "My teacher, that stands by me; and now I am going to teach my parents to read."

## LOVE OF THE SCHOOL.

At our last sermon for the benefit of the school, it was agreed that the children not engaged in singing, should have holiday, so that the teachers might be at liberty. Yet, one of the superintendents and two or three teachers, proposed that the boys' room should be open for all that wished to come in the afternoon. As they had full liberty to stay away, the teachers expected but few would attend, yet to their surprise, the greater part of them came, which gave full proof of their attachment to

the school, in contradiction to their seeming carelessness; and while the superintendent was reading to them and exhorting, the greater part of them were bathed in tears. In the middle of the afternoon it was proposed, that those who wished to go away might go, yet not one would leave. This proves to us that the children are not so indifferent as we sometimes imagine; indeed, we generally find it more the parents' fault than the children's, when they come late to school.

#### THE PRESENT.

Some of the children set a great value upon what others might deem a worthless thing. A teacher lent a little, dull, graceless boy, a small penny book, containing half a dozen hymns, promising him a reward when he could repeat one by heart. The week following, the boy returned the book, and informed the teacher that he was going to leave the school and live at Manchester, the teacher took the book and gave him six-pence. The boy, meeting another teacher, told him what he had been doing, adding, "I'd rather he had given me the book than many a six-pence." We have learnt since, that the boy could not rest till he had obtained another book of the same kind, and has committed to memory the whole of the hymns, and forms his life by the spirit which they breathe.—*Bridgehouses Methodist School.*

#### JOHN WOODWARD.

John Woodward had been in our school from its commencement, and was taken ill, a little before our last anniversary, of a consumption. His afflictions were of a lingering and tedious nature; but he manifested a spirit of patience and resignation. When he was visited, he would frequently speak of his Saviour and Redeemer, saying how good Jesus Christ had been to him to pardon all his sins. He would say, he knew that shortly the Lord would take him to himself, where he should sing his praises. On being asked if he feared death? He would say, "no." Being asked if he felt Christ precious? His answer was, "Yes." At times he

would break out in praises, shouting, "Glory! glory! glory! oh sweet Jesus! thou art good." A few days before his death, an elder brother being in the house, he called him to his bed-side, and said unto him, "Oh! William, think of thy latter end, for thou wilt have to die. O! whatever thou dost, get prepared to meet me in heaven." The day following, not being able to speak, he held up his hands in token of his happiness; and on July 27, 1825, he sweetly fell asleep in Jesus, aged 11 years.—*Primitive Methodist School.*

#### INSTABILITY OF SCHOLARS.

On taking a retrospect of the occurrences of the past year, it is extremely painful to us to announce that we do not think our school is in that prosperous state it was twelve months ago, at least as it regards numbers. Often have our minds been severely exercised, by witnessing the bad attendance of the scholars, and the great numbers who have entered the school, who bade fair for a season, but have suddenly blighted our hopes.

But while complaining of barrenness, and perhaps justly reproaching ourselves as the cause of that barrenness, there are other circumstances over which we have no control. One is the age of the scholars. Unfortunately, the majority of those that compose our schools are too old or too young; too old to be sufficiently under their parents or masters, and too young to attend from principle and a deep conviction of their degeneracy, and the benefit which they may derive from attending a Sunday school. In the main they attend from the persuasions of their friends or comrades,—by and bye it becomes irksome to them, and in a short time they give it up altogether.

#### INSTABILITY OF TEACHERS.

But we lament to say, this charge of instability is of more general application. There have been those among us called teachers; but where are they now? Alas! they have given equal, nay, stronger proofs of fickleness and inconstancy, than the scholars themselves. These birds of

passage, (though not upon their first appearance recognized as such) have given evident proofs that such they were; for, no sooner had they alighted and looked round, but they plumed their wings for flight; and while we were fondly calculating upon their stay, their premature departure caused our hands to hang down, and our minds to be depressed. Hence, from the want of teachers, some classes have been neglected, and the absentees only partially visited. These are the principal causes of our unfruitfulness.

#### ENCOURAGEMENTS.

The following circumstance, though it has nothing of the marvellous in it, and the recital of it may produce little or no effect on the minds of some, yet to those who have toiled all night and caught nothing, the smallest success excites emotions of gratitude towards him, at whose instigation, and by whose direction, they cast their net on the right side of the ship. A very promising young man came to his teacher, and said, "I am going to leave your school; I have been solicited to become a teacher in another school." His teacher replied, "I would advise you to consider of it for a fortnight." He did so: at the expiration of that time, he said he believed it to be his duty to go to the school which he had mentioned. "I thank you for the benefit I have received in your school," and (with tears flowing down his cheeks) he added, "I cannot express to you the gratitude I feel, for I have received good here, and it is my duty to communicate what little I can to others." Similar sentiments to the above were expressed by another young man at the same time; he also left us with the same object; but since then, from the attachment he felt to the school, he has returned to us. Our feelings have also been much gratified by observing the steady and uniform conduct of many who have been scholars in our school, and who now are seen regularly attending our chapels, in company with their families. This is visible fruit, it cheers and animates us, and we desire to be thankful to the giver of every good and

perfect gift, that he has thus vouchsafed to crown our feeble efforts with his blessing. To him we would humbly ascribe all the praise.

*Shales Moor Young Men's School.*

#### PLEASING TESTIMONY.

In a class meeting of the whole school, when the scholars were invited to rise and tell us if any of them had received any good since they became scholars, several got up, and told what the Lord had done for them. One said, that before he came, he was a swearer, a sabbath breaker, and a very disobedient youth, and had almost become proverbial for wickedness; but he thanked God, that, by coming to school, and hearing the instructions given, the Lord had shined into his dark mind; his understanding had been enlightened, and he had been led to see that the way he was in was leading him fast to everlasting ruin. This had caused him to cry mightily to God for pardon and salvation, and he blessed his holy name, that he had not cried in vain, for the Lord had heard his cries and seen his tears, had come to his relief, had shed his love abroad in his heart, and he could then rejoice in the God of his salvation. Another said, he should have reason to bless God to all eternity for bringing him to school, for before he came he was blind and ignorant, but now both his eyes and his heart was opened, and he could then rejoice in a sin-pardoning God. Several other testimonies equally pleasing and encouraging, were spoken, so that we have great cause for gratitude and praise. There are not so many in society this year as last, but the reason is, that many of our most serious young men have left us to become teachers in other schools, which we think both a blessing and an encouragement to us to go forward in the good way.—*Rockingham Street Young Men's Sch'l.*

#### INFANT SCHOOLS.

The following extracts are from the American Journal of Education, for January, 1827. The subject which they present has excited a good deal

of interest in England, and is beginning to attract attention in this country—surely it is one of the first importance.

None of our readers who have perused the numbers of our first volume, can, we think, retain a doubt that primary education has hitherto laboured under several serious defects, which the system adopted in infant schools would not fail to remove. The first of these defects which we would now mention, seems to be the entire neglect of *physical* education.

The little pupils are too commonly converted into prisoners; and the confinement of body and soul seems to be the predominating object in the arrangement of the school room, the position of the scholars, and the regulations of the instructor. The management of infant schools, as delineated in our first volume, must, we think, have shown that all these features of the prevailing method, are positive hindrances, rather than aids to improvement; and that they are in fact equally injurious to the pupils and the teacher. Physical culture and enjoyment, it has been demonstrated, may be happily blended with the daily lessons of the school, so as actually to become inseparable. It seems to us a matter of urgent necessity that the improvement of primary schools, in this particular, should be commenced forthwith. Is it worthy of the character of any of our large towns or cities, to have their primary schools in their present neglected condition? We will not detain our readers by a painful description of what many of them may daily see,—buildings which by their diminutive size and accommodations, seem designed to crowd and suffocate their tender occupants, and which, from their obscure and inconvenient location, are equally dismal within and without—no play ground, no scope for exercise or enjoyment,—and to crown the scene of infliction, a full school in the heat of a summer day; each little sufferer wedged in by his companions. There is, we know, here and there, a difference,—a pleasant, airy, well-lighted, well-seated

school room; but these are as the exceptions to the general rule. Here, then, is a wide field for immediate reformation; and if the intelligence communicated in our pages, can contribute to this end, we shall feel abundantly compensated for every effort.

More, however, than what has been now suggested, remains to be done. The *moral* instruction of children at primary schools needs vastly more attention than it has yet received. It is not enough that occasional approbation or rebuke be dealt out as the exigences of the case or the moment may seem to require. Something systematic and permanent should be attempted,—indeed, should be made one of the principal objects in such schools, where the foundation of disposition and character is laid for life. Here, too, the method adopted in infant schools, suggests the means of improvement. In these institutions, the cultivation of the heart receives its proper place in the scale of estimation; it is not treated as a thing which it is very well to keep in view occasionally, or as at best but a sort of collateral object. It is made the grand aim which the teacher must always have before him,—come of intellectual improvement what may.

But the *intellectual* discipline of children is by no means neglected in the infant schools; it is pursued, in fact, on a much more rational and efficient plan than is adopted in even the best of primary schools. The whole method of cultivating the intellect is planned with reference to the formation of mental habits, rather than to the acquisition of a given quantity of spelling or reading. The attention is awakened and interested on a multitude of pleasing and useful subjects, by submitting to the observation of the senses a variety of striking objects or representations. The principle of curiosity is excited and gratified; an early tendency to inquiry and investigation, and a pleasure in mental exercise, are produced, which naturally lead to habits of reading and reflection,—the great safeguards of the heart, and among the best enjoyments of life. Instruction is given

in a familiar and pleasing shape which delights the young recipient, as much as it advances his intellectual character. The whole business of early education is invested with such an aspect as makes it, throughout, a source of direct and never-failing enjoyment. In these respects, too, our primary schools stand much in need of improvement. Our prevailing methods are addressed too much to the mere exercise of memory; the scheme of instruction is too narrow and exclusive; it debars children from many sources of improvement and happiness which their Creator seems to have designed for them. We shall not, therefore, consider the subject of infant schools as exhausted, while it continues to furnish suggestions for the improvement of early education in any of its branches.

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JUVENILE LITERATURE.

*Life of Dr. Cotton Mather.*—The instructive and entertaining little volume which bears that title, has recently been issued from the office of this Union, and is well worth the notice of all lovers of religious biography. This species of pious literature, when prepared with tolerable taste, and that strict regard to truth which surely ought to characterize all productions of so grave a cast, can never fail to interest the christian reader. General history has been defined "Philosophy teaching by example;" and this humbler kind of narrative might with propriety be spoken of, as Religion conveying her instructions in the same beautiful and impressive method. It is only thus that the interior recesses of the soul can be thrown open to our scrutiny; that abstraction becomes palpable reality; principles are converted into persons; and Christianity taking life before our eyes, is made to think, to

suffer, to act, to walk abroad amidst the various relations of society, in the visible and tangible shape of a human being—a lovely and glorious creation of the Holy Ghost.

The glowing panegyric upon this sketch of Dr. Mather's life, which we quote below, will render entirely useless all praise of ours: it is from the learned and excellent Doctor Watts.

I was so charmed with it upon my first perusal, that I thought I had never read a life of stricter piety, of warmer zeal for God, of greater diligence in duty, and more generous love to men, than appears in this book, and I am still of the same mind. My worthy friend who hath abridged it, hath in a special manner, and with admirable propriety, adapted his design to serve young students for the ministry, by lifting up before them such a pattern of most excellent conduct in their studious and private life, as well as in their work of preaching, and their pastoral visits, and given them a glorious example of religious care to keep their own spirits ever fit for divine and holy conversation; and I am well assured, there is no serious christian but may be instructed and edified in piety, and be assisted to make swifter advances towards heaven, by the eminent experiences of this man of God.

May the providence of God give this abridgment as it were, a new relish among the readers, and render it a most acceptable book to New-England. And may the success which this little piece shall be favoured with by the grace of God, in both Englands, the Old and the New, make some addition to the crown, joy, and glory of that excellent and venerable man whose life is here copied.

Newington, near London,  
Aug. 13, 1743.

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*Children's Books.*—If the wise man's advice, to train children in the way they should go, be pro-

per, the greatest pains should be used to ascertain what that way is. There is as much care necessary to prevent them from imbibing bad principles, as to inculcate good ones. Children are easily biassed to do good, but are prone to evil. Their conduct in life will be a reflection on parental wisdom, care, and culture. A child left to himself bringeth his parents to shame, and he that begetteth a wise child shall have joy of him.

One of the great means of directing and training children in the way they should go is, by placing in their hands such books as are calculated to instruct them in their moral duties. Such books, when narrating circumstances founded on real life, and suited to their capacities, will be read with attention, and will seldom fail to make a lasting impression. Christian benevolence, within a short period, has been directing its efforts to arrest the attention of juvenile minds. Genius and the arts have happily united their exertions to accomplish this object; and they are making a progress which must soon be clearly visible to the most purblind. Our Lord, knowing the imperfections of human intellect, taught his disciples by simple parables, similes, and facts. Those who would produce the best effects, must, as far as possible imitate his example; and we find that this plan is that which writers of children's books now generally adopt.

The American Sunday School Union has directed its attention to this subject with a zeal and assiduity which is highly commendable, and which must ultimate in complete success. Several of its recent publications for children have fallen into our hands; and it would be no more than just to say, that we have been edified by a perusal of them no less than by any we have lately examined. Some of these are original; they have been written for the use of sunday scholars and others, and display much genius and taste, benevolence and piety. Among their recent publications, "ELNATHAN," and the "SCOTTISH FARMER," will find a place in every juvenile library which is selected with an especial regard to moral culture and amusement.—*Rel. Mess.*

#### SULKY PUPILS:

The following question and answers are from an English publication, which is devoted to the interests of sunday schools.

*What are the best means to reform children of peculiar passionate, sulky, or obstinate tempers?*

Much wisdom and considerable experience are necessary to reform passionate, sulky, or obstinate tempers. A teacher should study the tempers of children, and make constant observations on the different effects produced by the various kinds of treatment. This is no small part of his duty: some teachers adopt a uniform mode of behaviour towards all children, without any reference to the peculiarity of their temper, or the nature of their conduct. They have a sort of universal nostrum applicable to all cases, it may cure some, whilst it kills others; some teachers always try the influence of affection, others invariably essay the efficacy of harshness; the one frequently loses his authority by bending too much, whilst the other exalts his authority into petty tyranny, by requiring too much.

I should imagine, that the particular mode of treatment which would amend a passionate child, would not produce the same effects on a sulky or an obstinate one, but in each case I would first try gentle methods, and mild persuasions; the child should be told the sinful consequences of his wicked disposition, and its present and future evils, and perhaps the intervention of the parents in a few instances, might be productive of benefit. When these lenient measures fail, other means should be adopted, and in short, every method should be practised prior to expulsion. If there are several bad children in a school, they may be placed together in the same class, and a sensible and judicious teacher set over them, whose situation in life is such, as to acquire for him a degree of respect and attention. When these gentle means fail to accomplish their intended effect, more severe methods should be adopted, and in no one instance,

should the regulations of school discipline be violated on account of the wicked disposition of an obstinate or passionate child. The rules are the standard; they must not descend to the level of the child, but the child must ascend to their height. Although corporeal punishment ought to be banished from every school, *as forming part of its system*, yet, there are a few peculiar instances, when it is necessary to be introduced; but let it be done in the spirit of christian gentleness and meekness, and let no symptoms of violence or passion be exhibited. But no particular rules can be given for the reformation of bad children, it principally depends upon the judgment and wisdom of their teachers. Human minds are like precious stones; although they differ in shape, colour, size and quality, yet in the hands of an experienced and skilful lapidary, they are all reduced to their relative value, and are all brought to be worth *something*.

J. G.

I answer, admonition, confinement, (solitary) *confession*, great kindness, NO BEATING. I would also suggest the necessity of having a place of confinement attached to all sunday schools, something in the form and size of a watch box, and so constructed as to exclude all light\* if necessary. The scholar not to be let out without *previously confessing sorrow for the offence*. If not liberated before school is over, the scholar's friends should be informed of the detention, and told that it is part of the system.

## EXPERIENCE.

It is my opinion that such children should be treated in the kindest manner possible. Those children who are of a sulky or obstinate temper are more easily reformed by using them in a kind or affectionate manner, than by treating them harshly. I would recommend that the superintendent or teacher take an opportunity of speaking to the child in pri-

\* To confine children in the dark is highly objectionable, as thus some have been frightened into fits.

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vate. Speak to him as if you had his interest at heart. Show him the uneasiness and pain such conduct gives his teachers, and the unhappy consequences likely to ensue if he still gives way to such baneful tempers. I think nothing but kindness will have any influence over such children.

J. S.

## THE SPIRIT AND MANNERS OF THE AGE.

That the more amply and variously the mind is furnished, the better it will be prepared for the communication of knowledge, is a sentiment which, though sometimes disputed, requires now but little proof. It has been said of the poet, "To him nothing can be useless; whatever is beautiful, and whatever is dreadful, must be familiar to his imagination; he must be conversant with all that is awfully vast, or elegantly little; the plants of the garden, the animals of the wood, the minerals of the earth, and the meteors of the sky, must all concur to store his mind with inexhaustible variety; for every idea is useful for the enforcement or decoration of moral or religious truth."

This declaration is no less appropriate to the christian minister and the sunday school teacher. Cheerfully is it conceded that the latter, in numerous instances, will be utterly unable to approximate to the point it exhibits, but if it stimulate to any advancement in mental vigour or intelligence, an important purpose will be answered by its habitual remembrance. We would have an improvement in intellectual character unceasingly pursued by all who bear this interesting appellation. "He, who, in this case, does all his circumstances allow, does well," and he only. To leave undone what is practicable, is criminal here as well as dishonourable. No part of scripture furnishes an extenuation of any species of indolence, while it is stated, that "it is good always to be zealously affected in a good thing," and that "herein is our Father glorified if we bear much fruit." We have been led to these remarks by the volume at the head of this article, to which, at the commencement of its publication in

weekly numbers, we have already alluded. It is, we apprehend, admirably adapted not only to recreate but to instruct, and as such is especially deserving of perusal by all, on whom any demand is made for intellectual effort. There is, too, an air of elegance in its compositions, all of which are original, that marks them as the emanations of superior minds. In the range of periodicals of the same order, we know of none which will admit of comparison with this, while many there are of far higher pretensions, which do not by any means offer so much for us to approve. On the principle laid down at the beginning of our observations, and the suitableness of this work to assist those who act upon it, we again record our cordial recommendation of this publication.—*S. S. Teacher's Magazine.*

#### SCHOOL FOR TEACHERS.

The following observations are taken from the late Message of the Governor of New York. The suggestion is worthy of the high source from which it comes. The same subject is mentioned by the Governor of Massachusetts, in his recent official communication to the legislature of that state.

"But after all, the great bulwark of republican government is the cultivation of education, for the right of suffrage cannot be exercised in a salutary manner, without intelligence. It is gratifying to find that education continues to flourish. We may safely estimate the number of our common schools at 8,000, the number of children taught during the last year, on an average of eight months at 430,000, and the sum expended in instruction at \$200,000. It is, however, too palpable, that our system is surrounded by imperfections which demand the wise consideration and improving interposition of the legislature.

"In the first place, there is no provision made for the education of com-

petent instructors: of the 8,000 now employed in this state, too many are destitute of the requisite qualifications, and perhaps no considerable number are able to teach beyond rudimentary instruction. Ten years of a child's life, from five to fifteen, may be spent in a common school, and ought this immense portion of time to be absorbed in learning what can be acquired in a shorter period? Perhaps one fourth of our population is annually instructed in our common schools, and ought the minds and morals of the rising generations to be entrusted to the guardianship of incompetence? The scale of instruction must be elevated: the standard of education ought to be raised—and a central school on the monitorial plan ought to be established in each county for the education of teachers, and as exemplars for other momentous purposes connected with the improvement of the human mind. The trustees of the Public School Society, have issued a prospectus for the establishment of a central school, where are to be taught for the education of teachers, natural philosophy, practical mathematics, mercantile arithmetic, book-keeping, and the outlines of natural science. A school on a similar plan, and embracing a variety of important objects, has been founded by some enlightened and public spirited citizens in Livingston county, and there is reason to hope that these meritorious exertions will be crowned with success. I cannot speak in terms of sufficient praise of these most laudable attempts, nor recommend them too emphatically to public patronage and general imitation. Small and suitable collections of books and maps attached to our common schools, and periodical examinations to test the proficiency of the scholars, and the merits of the teachers, are worthy of attention: when it is understood that objects of this description, enter into the very formation of our characters, control our destinies through life, protect the freedom, and advance the glory of our country: and when it is considered that seminaries for general education, are either not provided in the old world

or but imperfectly supplied by charity and sunday schools, and that this is the appropriated soil of liberty and education, let it be our pride, as it is our duty, to spare no exertion and to shrink from no expense, in the promotion of a cause consecrated by religion, and enjoined by patriotism."

#### SCOTLAND.

The following extracts are from the tenth annual report of the Sabbath School Union for Scotland.

"Education, which, from the period of the revival of letters, till the commencement of the present century, had continued stationary, both as to the principles on which it was to be conducted, and the extent of the field to which it was to be applied, has latterly undergone very important changes in both of these particulars. The diffusion of knowledge among the lower classes of society, has been zealously forwarded by men of the most opposite principles, and often with very exaggerated hopes of the immediate effects to be produced by it; and while the mere philosophic moralist imagined that vice and ignorance would necessarily be banished together, the christian philanthropist expected, perhaps, too much from the mere ability on the part of the lower classes to read the word of God.

But the founders and conductors of sabbath schools in Scotland, have not erred in either of these ways. They knew that knowledge did not necessarily imply virtue, and that the faculty of reading did not necessarily lead its possessor to read the scriptures at all, much less did it necessarily lead to such an humble and conscientious perusal of them, as is alone effectual to the enlightening of the understanding, and the conversion of the heart. The sabbath schools of Scotland, are not merely schools of religious knowledge, but of christian principle and practice; and their utility is to be measured, not by the extent of knowledge or acuteness of reply in their pupils, but by their ge-

neral effect upon principle and conduct.

#### SALUTARY CAUTION.

"Religious knowledge is, no doubt, essentially necessary as a basis for religious principles, but it does not necessarily produce them; and even the depths of theological learning may be acquired in a mere secular spirit, and used to merely secular purposes. Nor is there any soul in a more dangerous state, than that which is familiar with all the awful truths of revelation, but has learned to treat them merely as topics of controversy, or as subjects for speculative investigation. Against this lamentable misuse of spiritual food, the enlightened teacher of a sabbath school will be particularly on his guard. He will never forget that the object of his teaching is different from that of all other teaching; in other schools the object is simply to make the pupils wise; in his, it is to make them wise unto salvation. He will, therefore, be cautious how he lavishes commendation on mere intellectual exertion, he will be cautious to what motives he appeals, and what tempers and dispositions he calls into exercise. Above all, he will labour to instil into the minds of his pupils, an abiding conviction of their responsibility to God for the use of the talents committed to them, and of the knowledge of gospel truth which they have acquired; and he will study to show that he himself acts under a deep sense of this responsibility, both in his labours with them, and in his daily life and conversation.

"The committee of the Sabbath School Union feel grateful to God that their correspondence with the schools in connexion gives them a right to conclude, that the teachers in general agree with them in this view of the proper character of a sabbath school; and that they look for their glory and crown of rejoicing, not to the accuracy of weekly tasks, or the eclat, of an annual examination, but to the visible improvement on the habits and tempers,—to the holy lives, and the happy deaths of those whom they have trained up in the nurture and admonition of the Lord."

## STATE OF THE SCHOOLS.

"Miscellaneous increase at schools formerly reported, 943 scholars.

"The whole increase during the past year, both in schools and children, is thus,—56 schools, and 2,860 children, which, (after deducting the decrease since last report, both in schools and children, amounting to 41 schools, and 2,996 children,) makes the grand total of schools in connexion with the Union 1,572, attended by 78,391 children."

## DEPOSITORY.

"With regard to the issue of books of all kinds from the Depository for the past year, a list of these will be found in the appendix. The total amount has been much greater than on any former year, being in all 242,422 making a grand total of issues from the Depository, since the commencement of the Union of 1,637,538."

## REPORTS.

The number of unreported schools is still on the increase. The committee have all along looked upon this as a serious evil, and as threatening the very existence of the union as a public society. They have frequently complained of it in the reports, and with a view of checking the evil, they passed the resolution of 18th October, 1824, quoted in the last report. This resolution, however, having been ineffectual, the committee have, with the same view, agreed to adopt the following resolution, to which they earnestly beg leave to call the attention of their correspondents:—"That in future, if any school in connexion with the Union should omit to send up a report for two years successively, such school should be considered as no longer in connexion, and be omitted in the list of schools included in the report of the Union, until a report should again be received from such school."

The committee have no doubt, that the result of adopting this last resolution will be a very great diminution indeed of the apparent number of schools and children, but a more correct statistical view of the state of

the schools in connexion will be given, and thus one great object of the committee will be obtained.

## PECULIAR ADVANTAGES OF THIS CHARITY.

"Charities of a more costly description must in some degree have been affected by the awful changes of last year, but the humble sabbath school has laid too low to be affected by the tempest; and it is pleasing to reflect, that the purest and highest exercises of charity is within the reach of every man, however poor he may be in worldly substance, who possesses the knowledge of the gospel, and the love of Christ in his heart. Talents, wealth, learning, and rank, may all be dedicated to the service of God, and rendered useful to the extension of his kingdom upon earth; but humble godliness springing from, and leading to an accurate knowledge of gospel truth, is of no mean use in the vineyard of the church. Higher talents and acquirements may find their proper field in the confutation of the infidel—in arousing the careless sinner, or in smoothing the path of the sincere but fearful christian. If, however, dignity is to be measured by utility, he is not less nobly employed, who labours in the prevention of moral evil, than he who labours to remedy it.—And we continue our labours; and we trust that our friends and correspondents will continue their labours of love, under a firm conviction, that there is nothing which, under the divine blessing, has tended more to the remedy of internal corruption, and to the prevention of corruption from without, than the discipline, the instructions, and the devotions of a sabbath school."

## BERBICE.

*Extract of a letter from the Rev. J. Wray.*

"You particularly inquire into the state of education in this colony, and what schools are attached to the mission (London Missionary Society.) In the town of New Amsterdam, there are three or four schools, kept by ladies of colour, two of whom are teachers in our sunday school.

"To the best of my knowledge, there is *no school in the colony for the children of slaves*, except for the children belonging to the British crown, and our sunday school which is open for all.

"In our daily school we have forty children. They are formed into classes, and instructed by monitors in the lessons of the British and Foreign School Society, and also in the first rules of arithmetic. Many of them make considerable progress in the knowledge of the scriptures. All who can read repeat the sunday texts, and are frequently questioned respecting the doctrines contained in the bible. Upon the whole, they advance in scriptural knowledge.

"Our sunday school presents a very pleasing appearance. We have 200 names on the list, and from 110 to 140 on the average in attendance. They are formed into classes under several young people belonging to the congregation, who, in general, are very regular in attendance. Some of our day scholars also act as monitors, particularly in the absence of any of the teachers. Many of the children learn passages of scripture by heart. A number of them are slaves, and some of them are at the chapel long before the school commences, and seem to take much pleasure in attending. We cannot make all the use we wish of the reading lessons of the British and Foreign School Society, on account of the pews and benches in the chapel, as we have not room to suspend them against the wall, but yet some of the higher classes read the scripture lessons, and all the first are taught on this plan. Indeed, without this plan it would have been impossible for us to have taught so many negro and other children to read as we have done, for till lately we had no assistance whatever, except by monitors chosen from among themselves. The plan is admirable, and every way adapted to the instruction of negro children, and has a most happy effect to excite emulation. On Wednesdays about 40 of the sunday scholars attend to read and say their catechism."

## NOVA SCOTIA.

*Extract from the Fourth Report of the Pictou Sabbath School Society, containing 57 schools, and attended by 1,707 scholars.*

## LIBRARIES.

It ought to be stated that the libraries attached to the schools are multiplying, both in number and in the amount of volumes which they contain; and it will afford gratification to learn, that the desire to read those juvenile pieces is rapidly extending. From this, the most beneficial and lasting results may be anticipated."

"It should also be mentioned, that whilst such productions are highly useful to the children, they may also prove advantageous to such as cannot conveniently attend any school. It may with safety be asserted, that there is no person, however extensive his knowledge, or genuine his piety, to whom some of these small pieces may not be found highly beneficial. It is to be trusted, that the subsequent orders for such books will be proportioned to their utility, and the demands that are made.

## ADULTS.

"The number of adults who attend the schools, continue to be respectable. Whilst this can never be injurious to the individuals themselves, it is highly subservient to the interests of the society. It communicates an importance to this mode of instruction, in the estimation of the children, and this secures a greater degree of attention and ardour in the several exercises which are prescribed. As the influence of example is very powerful with the young, so the conviction will naturally rest on their minds, to a certain extent, that there must be something really good in what they observe countenanced by their superiors in years. It continues to be the practice in the school in the town of Pictou, that visitors attend every sabbath; and it is to be wished, that this practice were followed as regularly as possible in other quarters."

## POETRY.

RECOLLECTIONS OF A SABBATH SCHOOL  
TEACHER,

Addressed to those who are engaged in that work.

How sweet are the first dawning rays  
Which tell of the Sabbath's return;  
When you hasten to Christ and his ways,  
And from earth and its vanities turn.

How sweet by yourselves to retire,  
And meet him who reigneth above;  
To ask him, with earnest desire,  
To smile on your labours of love.

How sweet from life's bustle to cease—  
Your benevolent path to pursue;  
To meet your companions in peace,  
To smile, while they smile upon you.

How sweet from your charge to obtain  
A welcome arising from love—  
The gay may desire, but in vain,  
In circles so happy to move.

How sweet, when assembled, the song  
Which infantine voices can raise;  
To unite, while they bow at the throne,  
In your joyful hosannas of praise.

How sweet, while they list to your voice,  
To tell them that Jesus has died;  
To see amidst tears they rejoice,  
While they strive the emotion to hide.

How sweet from your toil to remove,  
And lead your young lambs to the place  
Where, under the banner of love,  
They taste the rich banquet of grace.

How sweet to behold them peruse  
The book which you tell them is best;  
To see them with Moses refuse  
T' esteem this vain world as their rest.

How sweet when your labours are done,  
To bow in the fervour of prayer,  
To yield for the week that's to come  
Their souls to the Saviour's care.

How sweet, yet how painful to part,  
When Providence calls them away,  
To see love entwine round their heart,  
And prompt them to wish they could stay.

How sweet, if you part, is the prayer,  
Which springs from the heart of a friend—  
"O! keep him from every snare;  
"O! guide him till dangers shall end."

How sweet to behold the last scene,  
And tell how a Christian can die;  
The feeble is conqueror seen,  
The stripling can victory cry.

How sweet, though the sun may decline  
Just when the horizon is clear'd,  
To view him arise in a clime  
Where tempests and storms are not fear'd.

How sweet, when your spirits retire  
From their house—their frail cottage of clay,  
To meet in the heav'n you desire,  
Those youths whom you led in the way.

How sweet, through eternity's days,  
To mix with their heavenly songs,  
And cry, "not to us be the praise—  
"To God all the glory belongs."

Sweet seasons, no more to return,  
Remembrance retains you in view,  
Nor shall the sepulchral urn  
Compel me to bid you adieu.

## THE OMNIPRESENCE OF GOD.

Above—below—where'er I gaze,  
Thy guiding finger, Lord, I view,  
Trac'd in the midnight planet's blaze,  
Or glistening in the morning dew;  
Whate'er is beautiful or fair,  
Is but thine own reflection there.

I hear thee in the stormy wind,  
That turns the ocean wave to foam;  
Nor less thy wondrous power I find,  
When summer airs around me roam;  
The tempest and the calm declare  
Thyself—for thou art every where.

I find thee in the noon of night,  
And read thy name in every star  
That drinks its splendour from the light  
That flows from mercy's beaming ear:  
Thy footstool, Lord, each starry gem  
Composes—not thy diadem.

And when the radiant orb of light  
Hath tipp'd the mountain tops with gold,  
Smote with the blaze, my weary sight  
Shrinks from the wonders I behold;  
That ray of glory, bright and fair,  
Is but thy living shadow there.

Thine is the silent noon of night,  
The twilight eve—the dewy morn;  
Whate'er is beautiful and bright,  
Thine hands have fashion'd to adorn;  
Thy glory walks in every sphere,  
And all things whisper, "God is here!"

## HOME.

## I.

Where the hearth of our childhood was spark-  
ling and bright,  
And our earliest footsteps trod gaily and light;  
—Where we offered our prayers to the Father  
above,  
With a father's blessing and mother's love;  
Where in seasons of trial and tempests of pain,  
We long to take shelter from trouble again.  
Like mariners 'scaped from a stormy sea;  
—The Home of the wandering frame should be.

## II.

Where the stars in beauty and brightness roll  
Through clear blue ether around the pole;  
Where Nature works in her wondrous ways  
Through depths concealed from the vulgar gaze;  
Where aught of the wonderful, beautiful, new,  
In heaven or earth, may be brought to view,  
That the mind may grasp or the eye may see;  
—There, there, the Home of the soul should be.

## III.

Where the voices of mighty multitudes roar,  
Like the boom of the sea on the sandy shore;  
And, mix'd with hosannas loud and long,  
Arises the everlasting song;  
Where the Lamb that was slain, in the midst of  
the throne,  
Has honour, and glory, and power, alone;  
—At the feet of the undivided Three  
The Home of the deathless spirit should be.

## THE BETTER LAND.

By Mrs. Hemans.

"I hear thee speak of the better land,  
Thou call'st its children a happy band;  
Mother! oh, where is that radiant shore?—  
Shall we not seek it, and weep no more?—  
Is it where the flower of the orange blows,  
And the fire-flies dance through the myrtle  
boughs?"

—"Not there, not there, my child!"

"Is it where the feathery palm-trees rise,  
And the date grows ripe under sunny skies?—  
Or 'midst the green islands of glittering seas,  
Where fragrant forests perfume the breeze,  
And strange bright birds on their starry wings,  
Bear the rich hues of all glorious things?"

—"Not there, not there, my child!"

"Is it far away, in some region old,  
Where the rivers wander o'er sands of gold?—  
Where the burning rays of the ruby shine,  
And the diamond lights up the secret mine,  
And the pearl gleams forth from the coral strand;  
Is it there, sweet mother, that better land?"

—"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!  
Ear hath not heard its deep songs of joy;  
Dreams cannot picture a world so fair—  
Sorrow and death may not enter there;  
Time doth not breathe on its fadeless bloom,  
For beyond the clouds, and beyond the tomb,  
—It is there, it is there, my child!"

The following lines were written by Lord Byron, a short time before his death, on the blank leaf of a Bible. A record of the convictions of such a man, on this interesting subject, and prepared at such a time, is full of solemn instruction.

## LINES.

Within this awful volume lies  
The mystery of mysteries—  
Happiest they of human race  
To whom (their) God has given grace  
To read, to hear, to hope, to pray,  
To lift the latch—to force the way;  
And better had they ne'er been born,  
Than read to doubt, or read to scorn.

MONEYS received by the American Sunday School Union, from 20th of December, 1826, the the 20th of January, 1827.

## I. MINISTERS MEMBERS FOR LIFE,

By the payment of thirty dollars and upwards.

Rev. Ezra Stiles Ely, D. D. Pastor of 3d Presbyterian Church, Philadelphia, by members of his congregation. \$30

Rev. Joseph Sandford, Pastor of the 1st Presbyterian Church, Brooklyn, L. I. by the female teachers of the sabbath school, connected with his church, per A. Van Sinderen, Esq. 30

Rev. E. W. Gilbert, Pastor of the 2d Presbyterian Church, Wilmington, Delaware, by the Female Praying Society and sabbath school teachers of his church, per Mr. B. Davenport. 30

Rev. John Breckenridge, Baltimore, Md. by young ladies of the 2d Presbyterian Church, per Messrs. Armstrong and Plaskitt. 30

## II. OTHER MEMBERS FOR LIFE.

John T. Norton, Esq. Albany, New York, \$50

John McKissick, Esq. Columbia Pa. 30

Hon. William Jay, Bedford, N. Y. 30

In the acknowledgment of last month, of thirty dollars to constitute the Rev. Wm. Livingston a life member, it should have been, by the "Female Sabbath School Society attached to his church."

## III. ANNUAL SUBSCRIBERS.

E. Bacon, \$3

William Russell, 3

Israel Kinsman, 3

Adam Price, Burlington, N. J. 3

Thomas O. Duncan, 3

Rev. W. Ramsey, 3

John Beatty, 3

John M'Mullin, 3

## IV. DONATIONS.

P. I. H. Myers, Whitehall, N. J. \$5

E. Price, Lyons, N. Y. 75

## V. DONATIONS

To the Missionary Fund.

The following sums were collected by the Rev. C. Whitehead.

Belvidere, N. J. \$3 76

Easton, Pa. 2 03

Harford, Pa. 6 33

Oswego, N. Y. 1 33

Geneva, N. Y. 15 25

Batavia, N. Y. 7 50

Erie, Pa. 3 66

Meadville, Pa. 9 12

Greensburg, Pa. 9 50

Cumberland, Md. 3 65

Hagerstown, Md. 18 00

Greencastle, Pa.	7 12	Northumberland, Pa. Tract So-	
— donation from the		ciety, per Mary A. Jenkins,	6 00
Misses Poe,	3 00	New Castle, Del.	9 19
Chambersburg, Pa.	10 72	New Brunswick, N. J. Middle	
— donation from a		and Somerset Counties Union	
coloured woman,	50	per Dr. F. R. Smith,	70 00
Greencastle, Pa.	3 00	New York City, per John Gray	
Philadelphia Sabbath School		& Co.	275 00
Concert of Prayer, of which		Philadelphia City,	
65 cents were from school		German Reformed Church,	
No. 76, and 81 cents from		Race street,	2 93
children of Female Sunday		Combined Society,	10 32
School of 6th Presb. Church,	6 94	St. Andrew's Female,	10 69
		Fifth Baptist Church,	11 04
VI. FROM AUXILIARY SOCIETIES,		Mariners' Church,	18 11
And from Individuals in payment for		St. John's Episcopal,	1 17
Books.		Crown street Female,	42
Alexandria, D. C.	\$67 50	Passyunk,	2 08
— per John Cole,	3	New Market street Bap.	14 56
Burlington, Methodist,	89 00	Southwark Baptist.	4 94
Batavia, N.Y. Genessee county		First Presb. Ch. Female,	1 03
Union, per Rev. C. White-		Salem, Methodist,	11 10
head,	50 00	Ebenezer, Methodist,	9 50
Burlington, N. J. per Miss		Lutheran,	1 75
Hulme,	6 03	Bethesda,	6 95
— per Adam Price,	3 11	Seventh Presbyterian,	64
Baltimore, Md. per Armstrong		Public Schools,	7 21
and Plaskitt,	129 98	Eighth Presbyterian,	14 81
Centreville, Pa. per A. Pat-		First Baptist,	4 88
ten, Esq.	1 00	St. John's, Race street,	5 67
Cumberland, Md. per Rev. C.		Kensington Presbyterian,	10 00
Whitehead,	12 00	Christ Church,	1 02
Camden, N. J.	2 00	St. George's, Methodist,	16 56
Easton, Pa.	23 99	St. John's, do.	2 69
Frankford, Pa.	2 12	Berean Society,	17 00
Greencastle, per I. Agnew,	1 00	Individuals in the city,	260 32
— Sunday School,	12 00	Princeton, N. J. per Mr. S.	
Germantown, Pa. German Re-		Bryson, Agent,	20 00
formed,	5 97	Utica, N. Y. Western S. S.	
Hagerstown, Md. per W. C.		Union, per Mr. G. S. Wil-	
Thompson, Cor. Sec.	12 00	son, Cor. Sec.	420 00
Individuals, sundry,	215 33	Whitehall, N. Y. Agent,	60 00
Mauch Chunk, Pa. per Wm.		Washington city, J. Nourse, Esq.	6 32
Zane, Pres.	20 00	Total amount acknowledged	
Massachusetts, S. S. Union,	274 27	in the above list,	\$2,696 06

## Notices and Acknowledgments.

An account of the *Fasts and Festivals of the Church* has been received. It is well prepared, and instructive, but not suited to the nature of this magazine.

Such other articles for the present month as do not appear on the pages of our present number, may be regarded as still under consideration.